

THE
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THE GOSPEL.

ILLUSTRATED IN QUESTIONS AND ANSWERS.

QUESTION.—What is the Gospel?

ANSWER.—There is one only and true system of doctrine that can properly be called the Gospel; and that one system is so definite in every point, and so exactly adapted to the situation of sinners, that every person may immediately embrace it wherever it is preached, and by so doing they become saints, or Christians.

The first principle of action required in the Gospel is belief in the name of Jesus Christ, the once crucified and now risen Redeemer.

The second is repentance; which signifies nothing more nor less than the putting away of sins, with humility and meekness before God—feeling sorry for our sins, and a determination to forsake them.

The third is baptism, by immersion in water, in the name of the Lord, FOR REMISSION OF SINS.

The fourth is the laying on of hands, in the name of Jesus, for the baptism of the Holy Ghost. All who do these things in a proper manner, and under proper authority, are saints;

and if they endure to the end they will be saved in the kingdom of God.

Q.—Are there any conditions in this system which the sinner cannot immediately fulfil, as soon as he understands them?

A.—The sinner can believe that Jesus is the Christ on good testimony. He can turn from his sins, and put them away. He can go forth, and be immersed in water, in the name of the Lord.

God will not believe for us; he will not repent for us; he will not be baptized for us: but these things are for us to do; and if we do them, then God has promised to forgive us our sins, and to baptize us with the Holy Ghost; then, certainly, we should be the children of God, in the enjoyment of religion.

Q.—Is it of any use for men to pray to the Lord to convert them and give them religion, while they neglect to obey the Gospel?

A.—No. In *vain* they call him Lord, Lord, and do not perform the things which he has commanded them. In *vain* they worship him, teaching for *doctrines* the COMMANDMENTS OF MEN. The Lord is pray-

ing us to be converted, and we will not, while at the same time we are praying him to convert us.

Q.—But must not the Lord perform some special work, on his part, more than he has done, in order to convert our souls and make us Christians?

A.—No. The Lord has died for us; he has risen again for us; he has sent his word to us, with servants to administer it; and now he requires us to obey it, and then he has promised to forgive our sins, and to grant us the gift of the Holy Ghost.

Q.—But what! Can every sinner come immediately forward and obey the Gospel when it is preached, and thus become a child of God?

A.—Yes.

Q.—What! all the sinners in Manchester?

A.—Yes; and all the sinners in England, nay, in all the world. The very moment they obey the Gospel they are free from sin, and are made partakers of the Holy Ghost. If this is not the case, then the word of God is of none effect, and the Gospel never saved a man since the world began, nor ever will; for, if God has sent a message or Gospel into the world which is insufficient to save sinners, and is under the necessity of saving them some other way, independent of that Gospel, then surely he has sent it in vain. But, on the other hand, if he has sent a Gospel which would save one man by obeying its precepts, then surely it would be the power of God unto salvation to all who would believe and obey it.

Q.—If these things are so, what would a minister of the Gospel say if he were to be present at some of the religious excitements which are got up in modern times, and were to see persons bowed down at the penitent forms, trying to "get religion" in that way?

A.—He would say, as Annanias said to Saul of Tarsus, "Why tarryest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord."

Q.—But what would he say if they should refuse to comply with the requisition, and should continue praying?

A.—He would say, "Why do you call Lord, Lord, and do not perform the things he has said?" "In vain you worship him, teaching for doctrines the commandments of men."

Q.—But would they not "get religion in that way?"

A.—No. They might pray as long and as loud as the four hundred prophets of Baal did, and with as little effect.

Q.—But did not the Apostle say to the jailor and his household, that they should be saved if they would believe on the Lord Jesus Christ, without obeying the Gospel?

A.—No. He spake unto them the word of the Lord.

Q.—What word of the Lord did he speak unto them?

A.—The word of repentance and baptism for remission of sins; as is evident from the fact of their attending to baptism the same hour.

Q.—What would have been the situation of the jailor and his household if they had believed on the Lord Jesus Christ, and had not obeyed the Gospel?

A.—They would have been under much more condemnation than they were before.

Q.—But was not Saul of Tarsus, while on his way to Damascus, converted and made a Christian by a special work of God?

A.—No. He was only convinced or convicted that Jesus was the Christ; but his being a saint (or Christian)

depended on his going to Damascus, and obeying the Gospel by baptism.

Q.—What would have been his situation if he had continued to believe in Christ, and had not gone to Damascus and obeyed the Gospel?

A.—He would never have "got religion" to this day, but would have been worse than he was before.

Q.—Did not the Apostle say to the people of old, that, if they would confess with their mouth the Lord Jesus Christ, and would believe in their hearts that God had raised him from the dead, they should be saved?

A.—Yes. But he was writing to the church of God, whose members had already obeyed the Gospel, and had been planted together in the likeness of his death; being buried with him by baptism, and having risen again to newness of life, he was encouraging them to continue in the belief and confession of his name.

Q.—But did not the Apostle thank God that he had not baptized many of the Corinthians?

A.—Yes. But the reason was, lest they should say he had baptized in his own name.

Q.—But did he not say, that he was not sent to baptize, but to preach the Gospel?

A.—Yes. But others were sent to water those whom he planted. He as a wise master builder, laid the foundation by preaching the word, and others attended to the other part of the work, and thus builded thereon.

Q.—Did not Cornelius and his friends receive the Holy Ghost before they were baptized?

A.—Yes. But it was to convince the Jews that they (the Gentiles) had part in the Gospel as well as the Israelites.

Q.—Would Cornelius and his friends have been saved, after all they

had received, if they had refused baptism?

A.—No. For Peter was sent to tell them words whereby they should be saved, and part of these words were, that they should be baptized; and, if they had refused to comply with this message, they would have been worse than those who had never known the way of truth.

Q.—Was not the thief on the cross saved without baptism?

A.—If he was, it was because he had no opportunity to obey; and, therefore, was not saved through a Gospel ministration, but was included in the same mercy as the heathens, who have never had the offer of the Gospel, and therefore, are under no condemnation for not obeying it.

Q.—Would the thief on the cross have been saved if he had lived to hear the Gospel, and had opportunity to obey it, and refused?

A.—No. The Gospel condemns all who do not obey it. It is a saviour of life unto life, or of death unto death, to all who are privileged to hear it.

Q.—Is there, then, no other Gospel but faith in Jesus Christ, repentance towards God, and immersion in water in the name of the Lord, for remission of sins, with the laying on of hands in the name of Jesus for the baptism of the Holy Ghost?

A.—No. The people who are without this order of things are strangers to the Gospel, notwithstanding all the morality, sincerity, and piety they may possess.

Q.—What! Are all the professed ministers of the Gospel, who have not obeyed and taught that particular form of doctrine without the Gospel, the same as the heathen? and all their hearers too?

A.—Yes. Unless we make this difference, that, having the Bible and

some idea of Jesus Christ, they have been benefited in a moral point of view, although they have not understood the Gospel.

Q.—Are all the ministers and professors of religion, in this age of the world, under obligation to obey that Gospel, in order to be saved in the kingdom of God?

A.—Yes. "Except a man be born of WATER and of the SPIRIT, he cannot enter into the kingdom of God." How, then, can he be saved in it?

Q.—What has Christ said of those who would come into the sheep-fold by climbing up some other way besides the door?

A.—He has pronounced them thieves and robbers.

Q.—At Christ's second coming, what will become of all those ministers and professors, and others who do not obey this Gospel?

A.—"He will come in flaming fire, taking vengeance on all those who know not God AND OBEY NOT THE GOSPEL."

Q.—How comes it that the Christian world (so called) have been so long without the Gospel in its fulness?

A.—In fulfilment of the word of prophecy, spoken by the prophet Daniel and by the revelator John, "THEY HAVE MADE WAR WITH THE SAINTS, AND OVERCOME THEM;" and in fulfilment of Paul to Timothy, "THEY HAVE HEAPED TO THEMSELVES TEACHERS, HAVING ITCHING EARS; and these have turned their ears from the TRUTH, and they are turned unto fables, and they will not endure SOUND DOCTRINE."

Q.—How came the Latter-day Saints to understand this Gospel, and to be instruments in restoring it among mankind?

A.—Not for any worth or wisdom

that was in them more than others; but because the time had come for this Gospel of the kingdom to be again restored to the inhabitants of the earth, and to be preached to all nations preparatory to the second coming of Messiah. Therefore the Lord sent forth an Holy Angel to commit the authority of this ministry again unto man, and this in fulfilment of the promises recorded by the ancient prophets and apostles.

Q.—Is it not uncharitable to consider the Christian world all wrong, except such as obey the fulness of the Gospel? and still more so to tell them of it?

A.—No. The man who tells his generation the truth, according to the "law and the testimony," is more charitable to them than ten thousand men who cry, Peace and safety, and prophecy smooth things, when sudden destruction is near at hand.

Q.—But what will become of all the people who have lived and died since the Gospel was perverted and before it was restored again?

A.—They will be judged according to their works, and according to the light which they enjoyed in their day: and, no doubt many of them will rise up in judgment against this generation, and condemn it; for, had they enjoyed the privileges which we enjoy, they would, no doubt, have gladly embraced the truth in all its fulness. They desired to see the latter-day glory, but died without the sight.
—ED.

NEGLECT OF THE OLD TESTAMENT.

It is a prevailing doctrine, in this age of the world, that people, since the coming of Christ, have little or nothing to do with the Old Testament.

The reason they render is, that Christ

came to fulfil the Old Testament, and, therefore, it is all fulfilled and done away. This is one of the greatest errors of the age; and except mankind can be brought to understanding on this point, and this error done away, it will plunge them into irretrievable ruin, insomuch that they will not understand the day of their visitation and the things that belong to their peace.

Christ did indeed come to fulfil the LAW, and a part of the prophets; but the far greater portion of the prophecies of the Old Testament are yet future as to their fulfilment; and many of them never can be fulfilled until Christ comes again to fulfil them. Hence Peter predicted, in the third chapter of Acts, that "He SHALL send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution of ALL THINGS which God hath spoken by the mouth of ALL HIS HOLY PROPHETS since the world began." Christ's first coming fulfilled a few of the prophecies, but his second coming will fulfil a far greater number of predictions than his first.

He will come with dyed garments from Bozrah, staining his raiment with the blood of sinners, while he treads them in his anger, and tramples them in his fury. (See Isaiah.)

He will come with fire, and with his chariots, to plead with all flesh, and the slain of the Lord shall be many. (See Isaiah.)

He will suddenly come to his temple; while the day cometh that shall burn as an oven, and all the proud and they that do wickedly shall be as stubble, and be burned up. (See Malachi.)

He will come to smite the earth with the rod of his mouth, and with the breath of his lips he will slay the wicked. (See Isaiah.)

He will come to stand on the Mount of Olives, and deliver his people, the Jews, and destroy their enemies; while the mountain rends beneath his feet, and moves north and south, forming a great valley in the place of the mountain. (See Zechariah.)

He will come, and all the saints with him.

He will come to reign as king over all the earth. (See Zechariah.)

He will come with the clouds of heaven. (See Daniel.)

Now, we would inquire of those who think that Christ fulfilled all at his first coming, what all these predictions mean, and hundreds of others equally important which never had a shadow of fulfilment at his first coming?

We are apt to censure the Jews because they were blind in relation to the prophets referring to his first coming; but are we not, many of us, equally blind in relation to the predictions yet future, which the Jews understand far better than most Christians (so called)?

Will not this blindness upon the Gentiles prevent them from understanding the things that now belong to their peace, and plunge them into as great a destruction as came upon the Jews when they failed to understand the prophets?

Jesus Christ and his Apostles often exhorted the people to search the Scriptures. Now, we would inquire what Scriptures they referred to in these exhortations? We reply, the Old Testament Scriptures, as is evident from the fact, that there was no New Testament written till after Christ had gone to the Father. Indeed the New Testament writings were not all given till some time after the death of Paul and Peter, and most of the Apostles; and they were not compiled into a book called the New Testament

until the second or third century of the Christian era. We would not be understood as doing away the necessity of searching the New Testament, for we consider them both of equal importance now they are given.¹ In fact, the New Testament is as much prophetic as the Old, and they both predict the same things in many instances.

It is for us, then, to give heed to the words of the prophets and apostles, "as to a light that shines in a dark place, until the day dawn, and the day star arise in our hearts."

"Whatsoever was written before-time was written for our profit and learning, that we, through patience and comfort of the Scriptures, might have hope."

DISCOVERY OF AN ANCIENT RECORD IN AMERICA.

According to promise in our prospectus, we shall now proceed to give some information of this important discovery.

Mr. Joseph Smith, jun., a resident of Ontario County, state of New York, North America, was, at the age of about 17 years, visited by a Holy Angel, who informed him that the ancient inhabitants of that continent had written a sacred record of their history, and of the dealings of God with them; and that, being overthrown and destroyed in a terrible war, they had, by the commandment of the Lord, deposited a copy of their records, where they had been preserved for ages; and that the time was now about fulfilled for them to be made known to Gentile and Jew, preparatory to the great restitution of Israel.

The Angel told him where these records were, and when and how he should obtain them. Accordingly, on the 22d day of September, 1827,

Mr. Smith went to a certain hill in Manchester, Ontario County, New York, and there, according to the direction of the Angel, he found the record in the earth, where it had lain for about 1400 years, being deposited there about A. D. 420. The record consisted of a large volume, in the Egyptian language, engraven on plates of gold. The plates were each about 7 by 8 inches in width and length, being about the thickness of common tin. These were filled with engravings on both sides, and a volume of them were bound together like the leaves of a book, and fastened at one edge with three rings running through the whole. The volume was something near six inches in thickness. With this record was found a large breastplate, apparently of copper, such as had been worn for defence; and also a curious instrument, called by the ancients the Urim and Thammim, which consisted of two transparent stones, clear as chrysal, set in the rims of a bow of silver. This was in use, in ancient times, by persons called seers; it was an instrument by the use of which they received revelation of things distant, or of things past or future. By this means, and by the gift of the Almighty, Mr. Smith was enabled to translate the record into the English language, and it was first printed and published in 1830. From that time to the present it has excited much interest in America. Tens of thousands have come to the knowledge of its truth, by angels, by visions, by revelations, by the Holy Ghost, and by the power of God made manifest wherever it is taught and received. Many of these have sealed their testimony with their blood, and thousands more have already suffered for their testimony more than to die, and would not deny its truth if they were now to be burned at

the stake. This record contains a sketch of the history of two nations or colonies, who peopled America in early times. The first was a colony who came from the Tower of Babel at the time the language was confounded. The second was a colony from Jerusalem, in the days of Jeremiah the prophet, being about 600 years before Christ. These were Israelites, mostly of the tribe of Joseph.

The present American Indians are their descendants, but the principal nation of them were destroyed in the fourth century of the Christian era, soon after which their records were deposited by their last prophet, whose name was Moroni; there they have lain concealed until brought to light, in 1827, as before described.

From these records we learn, that the remnant of Israel who dwelt in America had a knowledge of the law of Moses and the Jewish prophecies, a copy of which they brought with them when they first emigrated from Jerusalem. They also had prophets among them from age to age, and the ministering of angels; and by this means they had a knowledge of the truth, and were acquainted with the coming of Messiah. They knew of his birth, and also of his death and resurrection. They saw the rocks rend, the earth shake, and the heavens veiled in darkness, while Jesus was crucified; and they knew that these things were a sign of his death, for their prophets had foretold these things as a sign of that event.

But the most glorious and important fact contained in the record is, that Christ visited America after his resurrection, and ministered the Gospel in person to that remnant of Israel, in fulfillment of the words which he spake, as recorded in John's Gospel, "*Other sheep I have which are not*

of this fold; them also I must bring, and they shall hear MY VOICE, and there shall be one fold and one Shepherd."

We shall here extract from this ancient record an account of his personal appearing and ministry to that branch of his chosen Israel, commencing at page 502:—

"And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marvelling and wondering one with another, and were shewing one to another the great and marvellous change which had taken place; and they were also conversing about this Jesus Christ, of whom the sign had been given, concerning his death.

And it came to pass that while they were thus conversing one with another, they heard a voice, as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the centre, inasmuch that there were no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass that again they heard the voice, and they understood it not; and again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came; and behold, the third time they did understand the voice which they heard; and it said unto them, Behold my be-

loved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him.

And it came to pass as they understood, they cast their eyes up again towards heaven; and, behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even to one another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold, I am Jesus Christ, of whom the prophets testified shall come into the world; and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning.

And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them, saying, arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth; and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands

into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he, of whom it was written by the prophets should come.

And when they had all gone forth, and had witnessed for themselves, they did cry out with one accord, saying, hosanna! blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.

And it came to pass that he spake unto Nephi, (for Nephi was among the multitude) and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again, the Lord called others, and said unto them likewise! and he gave unto them power to baptize. And he said unto them, on this wise shall ye baptize: and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptised in my name, on this wise shall ye baptize them; behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now, behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in

the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for, behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away. Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I hear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I hear record that the Father commandeth all men, every where, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily I say unto you, that this is my doctrine; and I hear record of it from the Father; and whoso believeth in me, becometh of the Father also; and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost; and thus

will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost, are one. And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them. Therefore go forth unto this people, and declare the words which I have spoken, unto the ends of the earth. And it came to pass, that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, were twelve,) and behold he stretched forth his hand unto the multitude, and cried unto them, saying, Blessed are ye, if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water, and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost; therefore, blessed are ye, if ye shall believe in me, and be baptized, after that ye have seen me, and know that

I am. And again, more blessed are they who shall believe in your words, because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility, and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins. Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven. And again, blessed are all they that mourn, for they shall be comforted; and blessed are the meek, for they shall inherit the earth. And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost. And blessed are the merciful, for they shall obtain mercy. And blessed are all the pure in heart, for they shall see God. And blessed are all the peace-makers, for they shall be called the children of God. And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven. And blessed are ye when men shall revile you, and persecute, and shall say all manner of evil against you falsely, for my sake, for ye shall have great joy and be exceeding glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you. Verily, verily I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted? The salt shall be thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Verily, verily I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick,

and it giveth light to all that are in the house; therefore, let your light so shine before this people, that they may see your good works, and glorify your Father who is in heaven. Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil; for verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled.

And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled; therefore, come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven. Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill; and whosoever shall kill shall be in danger of the judgment of God. But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire; therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath ought against thee, go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you. Agree with thine adversary quickly, while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison. Verily, verily I

say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost senine. And while ye are in prison, can ye pay even one senine? Verily, verily I say unto you, nay. Behold, it is written by them of old time, that thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery already in his heart. Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart; for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell. It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement. Verily, verily I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whose shall marry her who is divorced committeth adultery. And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But, verily, verily I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither shalt thou swear by the head, because thou canst not make one hair black or white; but let your communication be yea, yea, nay, nay, for whatsoever cometh of more than these is evil. And, behold, it is written, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye shall not resist evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and to him that would

borrow of thee turn thou not away. And behold, it is written also, that thou shalt love thy neighbour, and hate thine enemy: but behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good; therefore, those things which were of old time, which were under the law in me, are all fulfilled. Old things are done away, and all things have become new; therefore, I would that ye should be perfect, even as I, or your Father who is in heaven, is perfect. Verily, verily I say, that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father who is in heaven. Therefore, when ye shall do your alms, do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father who seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not do as the hypocrites, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen, for they think

that they shall be heard for their much speaking. Be not ye, therefore, like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner, therefore, pray ye: Our Father who art in heaven, hallowed be thy name. Thy will be done on earth as it is in heaven. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen. For, if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast, but unto thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness! No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the

other. Ye cannot serve God and mammon.

And now it came to pass, that when Jesus had spoken these words, he looked upon the twelve whom he had chosen, and said unto them, remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them? Are ye not much better than they? Which of you, by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, even so will he clothe you, if ye are not of little faith. Therefore take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof.

And now it came to pass, that, when Jesus had spoken these words, he turned again to the multitude, and did open his mouth unto them again,

saying, verily, verily, I say unto you, judge not, that ye be not judged; for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? or, if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat; because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by

their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore, by their fruits ye shall know them.

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye workers of iniquity.

Therefore, whose heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

To be continued.

CORRESPONDENCE.

TO THE EDITOR OF THE STAR.

Preston, June 8, 1840.

Dear Brother,

After Conference, on the 16th of April, myself and Elder Richards visited the branch of the Church in Wakefield, which, though small, was

the first branch of the Church of Latter-Day Saints, except Preston, in England; and perhaps, in proportion to its numbers, it has suffered more persecution than any other. But yet its members, with scarce an exception, have stood fast in the faith, and almost without a note of discord.

We found sister Richards in a very low state of health, and agreeably to the gospel, we anointed her with oil in the name of the Lord, and laid our hands on her, and prayed for her, and she immediately began to amend.

From thence we returned to Preston, where I left Brother Richards to prepare for his mission to Herefordshire, and proceeded from thence to Daubers Lane and Eccleston. We found there two branches rejoicing in the Lord. After a short visit with them, I returned to Preston; and after two days I started on a visit to the North. I started alone, by the way of Walkerford on my way to Clithero, where I held meetings on the Sabbath, and administered the Sacrament to near 200 Saints. It was a time of refreshing to them and to myself, as I had not seen them for more than two years. It had been said there, as in other places, that I would never return to them again; but they now saw me again, and knew that myself and many of my fellow-labourers had come; and that our message and our zeal were the same as formerly, and therefore I was received with greater joy than ever, I stayed at Elder T. Smiths', where on Monday I was joined by Elder Fielding from Preston.

On Wednesday we went to Chatburn, held meeting at evening—there was great joy in the place. The next day we went to Downham, held meeting at eve—many came to hear—we bore testimony to the gospel, and of

the work of the Lord in these last days. The people were very attentive. When we had closed, a certain man wished to ask a few questions, he appeared much agitated; in fact we were reminded of the prediction in the Book of Mormon, that "men would anger and tremble because of the truth." He demanded some evidence of the truth of the gospel, or message, of which we testified; but would not tell us what evidence would satisfy him, so we could only repeat our testimony to him, and let him go, with no other evidence than ourselves and tens of thousands of others had believed and were satisfied with. The saints had a time of rejoicing. On Saturday we returned to Chadburn, held meeting at eve, after which three persons were baptized and added to the Church.

On Sabbath the meeting was held in a large barn, no house being sufficiently large to convene the people. There were many to hear who were very attentive. We ordained two Priests. In the eve four others were baptized. Some who had left the society, wished they had been faithful, and some of them returned to the society by humble repentance and being re-baptized. There appears to be something peculiar in the people of this place; others had tried in vain to enlist them into their folds; but on hearing the first preaching of the fulness of the gospel they were overwhelmed in tears of repentance, and more than twenty were immediately baptized. It is a small village, but the number of members soon increased to about ninety. They have mostly stood fast. We have never received any thing like an insult all the time we visited the place, and we feel bound to bless them.

On Monday we returned to Cli-

thero; after meeting five more were baptized. On Tuesday eve, two were baptized in Waddington,—since then we have heard that eight more have been baptized, and others ready.

The next day we started for Ribchester, called at Walkerford on our way; found sister Richards in good health. We reached Ribchester on Friday, and held meeting at eve; the Saints were comforted. The next day we returned to Preston. I consider that I have never seen the Saints in better spirits. They say it seems like old times; they can receive their patriarchal blessings under the hand of brother Mellin, as he is ordained to the office of an evangelist. Some speak in tongues and prophecy, and others have visions, &c., as was foretold by the prophet Joel, concerning the last days. We can truly say the Lord has begun to restore all things, as spoken by the prophets.

After this we went to Longton, and held meeting, and the next day started for Southport, many of the brethren accompanied us as far as the river Astlan. There was no bridge, and to save us the trouble of going round, a brother carried us over on his shoulders. We held one meeting in Southport, and one in Churchtown. We ordained one Elder and one Teacher, and on our way back, we preached to the Saints in Longton, exhorting them to have their lamps trimmed and burning, ready to go forth to meet the bridegroom. We then returned to Preston. On Saturday we met the officers in council, and on Sabbath met with the Church as usual.

On Monday eve a number of the Saints met at brother T. Moon's, in Penworthen, to receive their patriarchal blessings. We were with them, and gave them such instruction as was necessary.

Wednesday, I accompanied Elder Clayton to Manchester; found Elders Young, P. P. Pratt, and J. Taylor there; tarried there with them till Saturday, the 30th, when Elders Young, Taylor, and myself took the trains for Liverpool; met with the Church there on the Sabbath, and had a good time, the Saints rejoiced, and others believed.

A number of the Saints had taken their passage for America, on board the ship Britannia. We spent some time with them for some days. June 5th, we took leave of them. They were in good spirits, expecting to move from the dock at 2 P. M.; we blessed them, and commended them to the Lord. I then took leave of Elders Young and Taylor, and returned by train to Preston. I found brother Fielding and the Saints rejoicing in the Lord. At this time I can truly say, that I never felt more to rejoice than I have done in my late visits to the Churches. The Saints, in general, as they have been baptized into one body are partakers of the same spirit, whether they be Jew or Gentile, bond or free. I also take this opportunity to say, that I have lately received a letter from my wife, giving us good tidings from America. The work is moving steadily, but not slowly through that land, bearing on its way through the states and cities of that vast continent. The Saints there are getting over their pains and sufferings, at least in a great measure, and are enjoying health. I would say to my brethren in the ministry, that their families are well, and I feel to congratulate them on the hope and glorious prospect of one day not far remote when we shall rest from our labours in the Kingdom of God. It is evident our labour is not in vain in the Lord. In almost every branch I have visited the numbers are

increasing. The stone is actually already growing into a mountain, and we know that it must soon fill the whole earth. May the Lord hasten the time.—Amen.

Yours, as ever,

H. C. KIMBALL.

TO THE EDITOR OF THE STAR.

May 20, 1840.

Dear Sir,

If you judge the following extract of a letter from my sister, Mary Smith, to contain such testimony to the truth, and especially among our numerous friends and acquaintances in this our native land, as to be worthy of a place in the Star, it is at your disposal, and it will gratify your brother in the Gospel.

JOSEPH FIELDING.

Commerce, Illinois, N. America, June, 1839.

"My very dear Brother,—As the elders are expecting shortly to take their leave of us again to preach the Gospel in my native land, I feel as though I would not let the opportunity of writing you pass by unimproved. I believe it will give you pleasure to hear from us by our own hand; notwithstanding, you will see the brethren face to face, and have an opportunity of hearing all particulars respecting us and our families, from their mouths.

As it respects myself, it is now so long since I wrote to you, and so many important things have transpired, and so great have been my afflictions &c., that I know not where to begin; but I can say, hitherto has the Lord preserved me, and I am still the living to praise Him, as I do this day. I have, to be sure, been called to drink deep of the bitter cup; but you know, my beloved brother, this makes the

sweet the sweeter. I feel at this moment, while reflecting on the events of the past seven months, so full of matter, that I am ready to wish I could convey myself into your presence for a short time, so that I might communicate verbally more than I can possibly do by the pen.

You have, I suppose, heard of the imprisonment of my dear husband, with his brother Joseph, elder Rigdon, and others, who were kept from us nearly six months; and I suppose no one felt the painful effects of their confinement more than myself. I was left in a way that called for the exercise of all the courage and grace I possessed. My husband was taken from me by an armed force, at a time when I needed, in a particular manner, the kindest care and attention of such a friend, instead of which, the care of a large family was suddenly and unexpectedly left upon myself, and, in a few days after, my dear little Joseph F. was added to the number. Shortly after his birth I took a severe cold, which brought on chills and fever; this, together with the anxiety of mind I had to endure, threatened to bring me to the gates of death. I was at least four months entirely unable to take any care either of myself or child; but the Lord was merciful in so ordering things that my dear sister could be with me all the time. Her child was five months old when mine was born; so she had strength given her to nurse them both, so as to have them do well and grow fast.

You will also have heard of our being driven, as a people, from the state, and from our homes, but you will hear all particulars from the elders, so as to render it not necessary for me to write them; this happened during my sickness, and I had to be

removed more than 200 miles, chiefly on my bed. I suffered much on my journey; but in three or four weeks after we got into Illinois, I began to amend, and my health is now as good as ever it was. It is now little more than a month since the Lord, in his marvellous power, returned my dear husband, with the rest of the brethren, to their families, in tolerable health. We are now living in Commerce, on the bank of the great Mississippi river. The situation is very pleasant; you would be much pleased to see it. How long we may be permitted to enjoy it I know not; but the Lord knows best what is best for us. I feel but little concerned about where I am, if I can but keep my mind staid upon God; for, you know in this there is perfect peace. I believe the Lord is overruling all things for our good. I suppose our enemies look upon us with astonishment and disappointment.

I greatly desire to see you, and I think you would be pleased to see our little ones: will you pray for us, that we may have grace to train them up in the way they should go, so that they may be a blessing to us and the world. I have a hope that our brothers and sisters will also embrace the fulness of the Gospel, and come into the new and everlasting covenant; I trust that their prejudices will give way to the power of truth. I would gladly have them with us here, even though they might have to endure all kind of tribulation and affliction with us, and the rest of the children of God, in these last days, so that they might share in the glories of the celestial kingdom. As to myself, I can truly say, that I would not give up the prospect of the latter-day glory for all that glitters in this world. O! my dear brother, I must tell you, for your comfort, that my hope is full, and it

is a glorious hope; and though I have been left, for near six months, in widowhood, in the time of great affliction, and was called to take, joyfully or otherwise, the spoiling of almost all our goods, in the absence of my husband, and all unlawfully, just for the Gospel's sake, (for the judge himself declared, that he was kept in prison for no other reason than because he was a friend to his brother,) yet I do not feel the least discouraged: no, though my sister and I are here together in a strange land, we have been enabled to rejoice, in the midst of our privations and persecutions, that we were counted worthy to suffer these things, so that we may, with the ancient saints who suffered in like manner inherit the same glorious reward. If it had not been for this hope, I should have sunk before this; but, blessed be the God and Rock of my salvation, here I am, and am perfectly satisfied and happy, having not the smallest desire to go one step backward.

Your last letter to Elder Kimball gave us great pleasure: we thank you for your expression of kindness, and pray God to bless you according to your desires for us.

The more I see of the dealings of our heavenly Father with us as a people, the more I am constrained to rejoice that I was ever made acquainted with the everlasting covenant. O may the Lord keep me faithful till my change come! I desire that you would write us, and let us know all particulars that would be interesting to us. O, my dear brother, why is it that our friends should stand out against the truth, and look on those that would show it to them as their enemies? The work here is prospering much; several men of respectability and intelligence, who have

been acquainted with all our difficulties, are coming into the work.

Sister Mary will also write to you. My husband joins me in love to you. I remain, my dear brother and sister, your affectionate sister,

MARY SMITH.

A REMARKABLE VISION.

The following is an extract from the February number of the Latter-Day Saints Messenger and Advocate, published in Ohio, North America, 1835, being an extract of a letter written by Elder Oliver Cowdery, giving an account of the ministering of an Angel to Mr. Joseph Smith, jun. :—

"On the evening of the 21st September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature, that earth to him had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace," but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I

know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and perhaps later, as the noise and bustle of the family in retiring, had long since ceased. While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavouring to exercise faith in the Scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightening, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay who is capable to do this work. To be sure, the Lord appeared to his Apostles after his resurrection, and we do not learn as they were in the least diffident to look upon him; but

from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the Sacred Scriptures we have the fact recorded where *angels* appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given—The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less, when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the Scriptures might be fulfilled, which say—"God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the Gospel, and own

that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold, under one Shepherd."

"This cannot be brought about until first, certain preparatory things are accomplished, for so, has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people.

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the Gospel, and the plan of restoration and redemption. He said their history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he, "the Scripture must be fulfilled before it is translated,

which says, that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John, upon the Isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterise all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present by subscribing myself, as ever, your brother in Christ."

To be continued.

NEWS FROM THE ELDERS.

We have received letters from various sources, giving intelligence of the progress of the work of the Lord.

Elder Wright writes from Paisley, (Scotland) informing us that a con-

ference had been held in that place, on the 9th of May.

Elder Orson Pratt was called to the chair, and Elder Samuel Mullener appointed secretary. After proper instructions from the chair, the following ordinations took place:—

Robert M'Carter, Andrew Robertson, and Alexander Hay, were ordained elders. Daniel Wilkie, John Welch, and Gibson Ellwood, were ordained to the office of priests; and John Sawden, George M'Kenzie, and Francis Sprowel, were ordained teachers; and George Ritchie was ordained a deacon. The church in that place now numbers 60 members.

Elder Orson Pratt is now preaching in Edinburgh, and Elder Hadlock is expecting to commence in Glasgow.

Elder Alfred Cordon writes from the Potteries, under date of 14th May. He informs us, that the gift of healing the sick has been, in several instances made manifest in a powerful manner in that region of late, and that the kingdom of God is rolling forth in majesty and power.

A Council had been held at Burslem, in which ten officers were present. Elder George A. Smith was chairman, and A. Cordon secretary. H. Glover and George Simpson were ordained elders; William Bradbury and Edward Parker were ordained teachers; and Daniel Powers, deacon.

He informs us there is a great call for our work entitled the Voice of Warning, and also for the Star. We send him one hundred of the Star. He says there is a great spirit of inquiry in that region, and that nine persons obeyed the Gospel during that week. Elder George A. Smith writes, under date of June 1, that he has preached several times in the town of Leek, during which he had confirmed fifteen, and ordained one priest and

one deacon. The Church there now numbers 33 members, and there is among the people great inquiry after truth.

Elder W. Richards writes, under date of June 2, from Ledbury, Herefordshire, that the work is still rolling on in that place. He sends for 250 more of the Star: we had already sent 250 numbers to that place.

We hear verbally from Stockport that the Church is increasing, several being baptized of late. We hear similar news from several of the towns around Manchester. We can also say, that the work rolls on steadily in Manchester. Some are baptized and added to the church every week, and sometimes eight or ten persons are confirmed on a Sabbath. May the Lord bless his servants with the gift and power of the Spirit, and confirm the word with signs following.

DESTRUCTION OF THE TOWN OF BAJA.

[FROM THE MANCHESTER GUARDIAN.]

PESTH, May, 4th.—The populous, industrious, and rich market town of Baja, in the County of Baes, on the Danube, with about 16,000 inhabitants, was almost totally destroyed on the 1st instant. It is said that about 2,000 houses were burned, with the palace, several churches, and all the great corn magazines. The value of corn consumed is about half a million of florins.

PLAGUE IN THE EAST.

Letters from Constantinople, of the 22d and 23d ult., in the *Leipais* and *Augsburg* journals, state, that, in consequence of the arrival of accounts from Silistria, Broussa, Samsoun, Alexandria, and Aleppo, where the

plague has broken out, very severe sanitary regulations had been adopted by the Medical Council.

EARTHQUAKES IN SCOTLAND.

[FROM THE CHRONICLE.]

At the recent meeting of the Royal Society of Edinburgh, amongst other interesting papers read, was one by David Milne, Esq., on earthquakes felt in Scotland during the autumn and winter of 1839. For the subjoined summary of this document we are indebted to the *Scottish Standard*. Mr. Milne stated that the shocks were first perceived on the 2nd of October, and had continued, with hardly a week's intermittance, down to the present date. The total number of shocks, from that date down to the 19th of April, 1840, was 145. From the 2nd of October to the 2nd of November, no day passed without shocks, and on several days there were as many as 12 or 14. The shocks appeared to have diminished in number and severity as the winter advanced, though on the 7th of April there was a shock only exceeded in severity by the great one of the 23rd October. The author then proceeded to describe the effects produced by this last mentioned shock, felt at Comrie about 10h. 14m. P. M. It was perceived in all the central and southern parts of Scotland, and extended to the north as far as Dingwall on the east coast and Appin on the west. This shock, as well as all the others, emanated from one central point, situate about two miles north-west of Comrie. After describing the effects of the most violent shocks, both physical and moral, some of which were curious and interesting, Mr. Milne proceeded to describe the undulation of the earth's surface which produced them. He showed that the natural

levels of the ground had been altered, in some cases to the amount of more than two degrees, and in the opinion of some intelligent eye-witnesses, four degrees. There appeared to have been probably two undulations, and certainly one consisting of an interior swell and a posterior hollow, which caused houses, situated on soft or hollow ground, to rock like boats on the swell of a sea. The velocity of the undulation must have been immense, as it occurred throughout the whole of the country to which it reached at one and the same instant. Houses situated on rock were not so sensibly affected, and the shock was in all cases felt more in the upper than in the lower flats.

DESTRUCTION OF THE TOWN OF SALANCHE.

[FROM THE KENDAL MERCURY.]

The town of Salanche in Savoy has been utterly destroyed by a fire, in which many human beings have perished. On the morning of the 21st, forty persons were dead or dying of their wounds, upwards of fifty were mutilated by the flames, and there were about a hundred individuals missing, of whom, as yet, no positive account could be made. Women were found stifled by the smoke, in cellars to which they had fled for shelter. With the exception of four or five houses at one extremity of the town, all its edifices, amounting to about 250 in number, have been consumed. The church and the Hotel de Belle Vue, well known to Alpine travellers, have shared the common fate. It is remarkable that Salanche had once already been destroyed by fire, 321 years ago, and that time, as well as this, on the festival of Easter Day, during a season of drought which had exhausted the springs.

RESTORATION OF THE JEWS.

A letter from Jerusalem says, "The building of the Protestant chapel proceeds rapidly. For the present a house is hired. The English Church Liturgy is translated into Hebrew, and printed, and the missionary Nikolayson performs divine service, with his assistant Pient. Of 400 Jews, 100 have embraced Christianity. An institution for converts has been established by the English Missionary Society, and a Hebrew Prayer Book is to be published. The English Consul endeavours to engage the Jews to cultivate the land of their fathers, under the favour of Mehemet Ali, and considerable quantities of land have been purchased for foreign emigrants. It is said there is somewhere a Talmudic saying, that, when there shall be 25,000 Jewish inhabitants in the Holy Land, the laws and regulations must be again enforced which prevailed when Palestine was a Jewish state. The Rabbis in Turkey are endeavouring to complete the above number by colonists, which, doubtless, will not be difficult under the powerful protection of England. Some rich Jews in London and Italy intend to establish factories and manufactures in Jerusalem, and some other considerable towns under the protection of England. The English Government has appointed a Vice Consul at Jerusalem for all Palestine. —*Hamburg Correspondent, May 14.*

WARS AND RUMOURS OF WARS.

The civil war in Spain yet continues.

The Mexican and South American Governments have been overwhelmed in wars and revolutions for some time past.

The French and Arabs in Africa

